

APPENDIX I: Further Research Work

This appendix is concerned with the author's ideas on how the extensive original research material generated by the 2003 survey, can continue to be used, are given below. The ideas demonstrate the extent of this original research material and the potential research material, besides the material for this thesis that was generated by her, from the 2003 survey, which she conducted from start to finish.

OTHER PAPERS TO BE GENERATED BY THE 2003 SURVEY

A. The author has contributed a chapter to a book based on the papers given at the SOAS conference: International Symposium on Parsis in India and in their Diasporas, in July, 2006. This book, *'The Parsis in India and the Diaspora'*, will be published in the autumn of 2007, after the thesis is presented in September, 2007. The chapter, 'Zoroastrians in Europe 1976 to 2003: continuity and change', is based on work generated by the 2003 survey of Zoroastrians in Europe and deals with Zoroastrian women's attitudes to the six purity laws examined in the 2003 survey.

B. Papers relating to the attitudes of the respondents to the six purity laws and their attitudes to other religious values such as religious practices, beliefs and the symbolic boundaries of Zoroastrianism. The research for these papers has been conducted.

C. Papers relating to other aspects of being Zoroastrian in Europe in 2003, such as perceived dangers to the community, actions to be taken by the community in Europe, the place of religious authority in India, Iran or Europe and how these aspects relate to the six purity laws. Much of the research for these papers has been conducted.

D. Paper relating to the statistical investigation of the symbolic boundaries comparing the results of 2003 with those of 1985 and 1976. Some of this statistical research has been completed.

E. Paper/s dealing with the statistical analyses of the data in terms of correlation and regression such as the relationship between age and attitudes to the purity laws could be investigated statistically to see if the results have just happened by chance or if there are valid statistical relationships. Some of the statistical research has been completed.

F. The relationship between the attitudes of the respondents to the six purity laws and their attitudes to other aspects of being Zoroastrian in Europe in 2003, such as perceived discrimination, networking, social mixing with non-Zoroastrians, multiculturalism. This research has been completed.

G. The power of prayer: Present and discuss Ervad Bhewar's comments and look at the list of prayers in detail. How do they relate to other religious beliefs and practices and values?

H. How does Zoroastrianism make you feel: Happy; at peace; Inspired; Special; Experience of God; Community Spirit; Other? The answers to these questions will be useful in giving a broader understanding about Zoroastrians' feelings about their religion and how these feelings relate to religious beliefs and practices and other religious values.

I. The differences between Zoroastrian values and European values:
Religious; Social; Cultural; Moral and how do

these relate to the respondents attitudes to religious values of Zoroastrianism. It is already known that the respondents who affirm that there are differences between Zoroastrian religious values and European religious values added to the statistical explanation of the respondents' attitudes to the symbolic boundary of Zoroastrianism.

H. Investigate and separate out the individual respondents from the 1976 and 1985 data and match them to individuals in the 2003 data. Analyse the differences in their responses in 1976/ 1985 and in 2003. Separating out these respondents will take time. The author has not had the time to separate out the individuals and to conduct this analysis.

I. Look in detail at the different ways the groups of respondents can be defined in terms of the surveys in which they affirmed they took part in the 2003 survey and how they respond to the questions on religious beliefs and practices in the 2003 survey, and also to the questions on the different aspects of being a Zoroastrian in Europe in 2003..

J. Ethic Identity, Multiculturalism, Discrimination: Where do you feel you belong?; Language(s) spoken, read and written by the respondent ; Do you visit the 'old country'?; Do you identify as?; Where is your Homeland?; Do you have Multiple self identities?; Which aspects of Iranian and / or sub continent cultures are worth keeping in Europe?; Do you attend social functions with non-Zoroastrians?; Which type of functions do you attend with non-Zoroastrian?; How do you perceive relations between Zoroastrians and other ethnic/ or religious communities in Europe?; have you experienced perceived prejudice/ discrimination in Europe?; Have you experienced racial abuse in Europe? These areas need to be

considered in any further analyses on 'race', ethnicity or multiculturalism and Zoroastrians. They could be investigated in detail, through the questions listed above, and compared with the results of the statistical analyses that the author conducted on Dr. Rashna Writer's 1988 survey. This is another thesis all on its own.

K. The 1976, 1985 and 2003 data sets could be analysed statistically and compared using the demographic variables.

L. Specific questions could be asked of the 2003 data and compared with those from the 1976 and 1985 data such as were asked of the 1976 data.(Mehta G.M.T., *op cit, Zoroastrians in Britain*)

M. Or questions such as the following could be asked of the data:

1. Is membership of ZTFE related to first generation immigrants? Questionnaires were sent to members of the mailing list from ZTFE, which was divided into paid up members and not paid up members, members of WZO who are not members of ZTFE, members of the North West Zoroastrians who are not members of ZTFE.

2. Religious Identity v Ethnic Identity. The author conducted analyses on this contrast between religious identity and ethnic identity, with the data from Dr. Rashna Writer's 1988 survey, and these analyses could be used as a basis for a comparison with the 2003 data.

3. Are there changes in attitudes to the Symbolic Boundaries over the three data sets? How do the attitudes in the three surveys differ from each other? Are these related to demographic differences; in attitudes to religious practices and beliefs; in attitudes to other aspects of being European Zoroastrians?

4. In 1976, Zoroastrian House was relatively open to non Zoroastrians and Zoroastrians, mainly Parsis, who were assimilating into British life: the author's children were permitted to visit the Temple in 1979.

In 1985, Zoroastrian House was becoming closed to non-Zoroastrians and at about this time there was a turning point in the community, when a non-Zoroastrian wife was asked to leave the prayer room during her husband's memorial services, the Favardigan/ Muktaḍ ceremonies. It was at this point that my father-in-law cut his ties with community, except for requesting two priests to be present at his funeral, which was not Zoroastrian (once a Zoroastrian always a Zoroastrian?). In 2003 can a difference in attitudes of members of Zoroastrian House be detected in the survey? There is an increase in religious activity at Zoroastrian House. Is this related to increase in religious activity in UK as a whole? Is it related to the East African Zoroastrian influence? They came to power in late 1980s and are now coming into power again at Zoroastrian House. Are the symbolic boundaries being reinforced by these Zoroastrians?

5. Compare the differences between the attitudes of different groups within the Zoroastrian community:

- a. Compare the respondents' profiles from 1976, 1985, 2003 surveys.
- b. Compare the women in 1976, 1985, 2003 surveys. (More of the respondent's mothers were working in the 2003 survey).

9. Does the addition of questions in the 2003 questionnaire relating to the experience and values of Zoroastrianism add to the testing and explanation of hypotheses about Zoroastrians and Zoroastrianism? It is already known that Zoroastrian attitudes to the difference between Zoroastrian values and European values adds to the statistical explanation of their attitudes to the symbolic boundaries.

FUTURE RESEARCH

A. The research cited in this paper suggests that an in-depth survey, both written and oral, specifically examining attitudes to and observance of the six purity laws, would yield new and valuable insights into Zoroastrianism in Europe. The questionnaire could be

administered via the internet to try to broaden the base of the respondents, but care would have to be taken to ensure that the respondents were Zoroastrians. Internet surveying of Zoroastrians is already being tried in the USA with a student using part of the 2003 questionnaire. (See D below) The purity rituals associated with child birth which are complex, need to be addressed and investigated as individual rituals. It will be found, based on the investigation of the six purity laws in this thesis, that some are observed more than others and that some are considered to be more important others. Also, questions could be added for the analyses of the attitudes on non-Zoroastrian partners to Zoroastrianism. Their attitudes to Zoroastrianism would make a useful addition to the data collected about the Zoroastrians in the 2003 survey: do they encourage their partner to maintain their Zoroastrian religion, especially the men who have married Zoroastrian women? Do they want to become a Zoroastrian? How do they feel about their children being brought up as Zoroastrians?

B. A new survey could concentrate on the Zoroastrian purity laws which affect both men and women. The men's practice of these purity laws will higher than the women's practice of their six purity laws: it has been demonstrated that men support the religious practices higher than the women. In future surveys it would be important to pursue the idea that Zoroastrian women regard their religion as a private matter and Zoroastrian men regard it as a public matter.

C. Do the views of the priests and those of their congregations coincide on religious matters? It has been shown that a minority of the women consider that menstruating women should avoid prayer and rank it above 'Women should observe child birth rituals' whereas the majority of the men and women reject the idea and the priests

affirm that the women can pray under certain circumstances. The rankings of the six purity laws in the 2003 survey indicated that the respondents are not cognisant with the theological doctrines which are the basis of the purity laws. Future research into the knowledge by Zoroastrians of the theological doctrines as the basis of the purity laws could illuminate this problem.

D. The 2003 questionnaire is already being used by two researchers in the US. One of them was very interested in the section about the purity laws and consulted the author via e-mail about the 2003 questionnaire and how she should structure her own questionnaire that is to be administered over the internet.

E. The author together, with Professor J.R. Hinnells, and under the auspices of the British Academy, is going to build a web site at the Hope University, Liverpool, so that Zoroastrians can access the results of all three surveys. Dr. Rashna Writer will be approached about access to her 1988 survey on this web site.

F. The author has extensive experience inputting data from surveys and analysing the data thus generated and is going to be involved in inputting data on an ongoing, large project in Iran. The analyses generated by the 2003 survey and the previous two surveys will be used as referral points for the grouping of this large amount of data to input into a computer programme.

G. The author has been asked to give a lecture at WZO about the results of the 2003 survey and the differences between the members of the WZO and ZTFE in the 2003 data results. The WZO membership had a broader spectrum of responses to the religious questions than the ZTFE membership.

H. Research into other religious groups in Europe who have religious tenets concerned with purity and pollution; Judaism; Islam; Hinduism; Christianity; Jains; Buddhism, would illuminate and add to the research conducted on the Zoroastrian purity laws. Are there similar religious tenets concerned with purity and pollution; what is the doctrinal basis of the religious tenets of these religious groups; what are the purity laws of the religious groups; how do the purity laws of these religious groups compare with those of the Zoroastrians?

